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N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, December 3.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Barmsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11, Rev. R. P. FARLEY, B.A.; 7, Rev. T. E. M. EDWARDS.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.
 Finobley, Granville-road, Ballards-lane, 11 and 6.30, Rev. W. C. BOWIE.
 Forest Gate, Upton-lane, 11, Rev. DOUGLAS HOOLE; 6.30, Rev. JOHN ELLIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. V. D. DAVIS.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Hounslow Public Library, 6.30, Rev. T. P. SPEDDING.
 Ilford, High-road, 11, Rev. A. H. BIGGS, M.A.; 7, Rev. W. H. DRUMMOND, B.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. DOUGLAS ROBSON, B.D.
 Richmond, Free Church, Ormond-road, 11.15, Dr. F. W. G. FOAT, D.Litt., M.A.; and 7.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. A. STEPHEN NOEL; 6.30, Rev. JOHN ELLIS.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. E. I. FRIPP.
 Wandsworth Unitarian Christian Church, East Hill, Wandsworth, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, 27B, Merton-road, 7, Rev. J. ARTHUR PEARSON.
 Wood Green Unity Church, 11 and 7, Rev. J. WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 6.30, Mr. W. T. COLYER.
 ABERYSTWYTH, New Street Meeting House, 11 and 6.30, Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. H. Gow, B.A.

BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. H. McLACHLAN, M.A., B.D.
 BRIDPORT, Unitarian Chapel, East Street, 11 and 6.30, Rev. W. LYDDON TUCKER, M.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
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 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30, Rev. A. H. BIGGS, M.A.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30.
 (DEAN ROW, 10.45, and
 STYAL, 6.30, Rev. E. L. H. THOMAS, B.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30.
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. W. WILSON.
 GEE CROSS, 11, Rev. H. E. DOWSON; 6.30, Rev. E. H. PICKERING.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS and Rev. H. W. KING.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Citizen Sunday, Rev. C. HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. K. H. BOND.
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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.*

NOTES OF THE WEEK.

ALL other events and topics of interest during the week are dwarfed by the importance of Sir Edward Grey's speech on foreign affairs. It was a speech which may have far-reaching consequences upon the future of civilisation. We have dealt with some aspects of the situation elsewhere. Here we need only say that on the whole the effect upon the public mind has been as good as it was reasonable to expect. Plain facts and a deeper sense of public responsibility have taken the place of many-tongued rumour and vague alarms. If there is at the moment a widespread feeling of disappointment in Germany, there seems to be an absence of anger or desire to recriminate, so far at least as the best organs of public opinion are concerned. On the whole the signs of a better understanding are not unpromising, though at the moment it is impossible to exaggerate the importance of self restraint and quiet persistence in the difficult work of the peacemaker.

* * *

THE debate in the House of Lords on Tuesday was more plain-spoken than that in the Commons. Lord Courtney, who in his present surroundings has never lost the noblest virtues of the independent member, vindicated the rights of keen Parliamentary criticism of foreign affairs, and introduced into the discussion a note of moral passion and lofty idealism,

which was conspicuously absent from the speech of Sir Edward Grey. It will be disastrous for our country if such speeches are ever considered out of place or received except with honour and respect. Foreign affairs are not concerned only with treaties and alliances or some theory of the balance of power. They go down deep into the moral realm. Lord Courtney's ideal is a new conception of international duty and a foreign policy based on a federation of the Powers of Europe.

* * *

LORD MORLEY, who followed, betrayed beneath the guise of the friendly critic, his own deep sympathy with Lord Courtney's point of view. "My noble friend," he said, "used language which I cordially subscribe to about the Concert of Europe. He used the phrase of some statesman or other that he was a good European. But there is not a Europe now. There was not, perhaps, at the time that statement was made. I follow him in seeing the enormous importance of the restoration of something to be called Europe, a country to be inhabited by 'good Europeans,' and I believe that the first, the fundamental, and the most important step to that desirable end is an understanding between us and Germany."

* * *

THE proposal to make Greek optional at Oxford for honours men in mathematics and natural science was rejected by Convocation on Tuesday by 595 votes to 360. The non-resident element in the University has thus triumphed once again over an enlightened educational policy. The proposal had no more loyal supporter than Professor Gilbert Murray, who

pleaded, as a classical enthusiast, that they would honour Greek best by developing it on a voluntary basis. It was not desired, he said, that there should be any divorce between literary and scientific subjects, their course must rest on a reasonable basis of common culture; but he believed that the best instrument for that end was not six months' study of Greek but a knowledge of English literature.

* * *

THE decision is of much more than local importance. It is perhaps vain to inquire in what proportion Tuesday's majority was composed of genuine enthusiasts for Greek studies and the representatives of an inert conservatism. In any case, they have probably brought nearer the day of a University Commission, and thrown into strong relief the greater mobility of the new Universities and their superior educational advantages in many departments of human culture. It is clear that Oxford must have courage to break down her close connection with a certain type of public school, set her face sternly against expensiveness of living, and adapt herself to the needs of the people and the best ideals of the modern world, if she is to play a nobler part than that of a picturesque survival of privilege and impossible loyalties in education.

* * *

IN this connection a letter by Miss Burstall, the headmistress of the Manchester High School, which appeared in the *Manchester Guardian* on Tuesday is full of interest. She is dealing specially with the education of women, and the prejudice which still exists in some quarters

in favour of those who have studied at Oxford or Cambridge. "It is probably not true of women from the new universities," she says, "that they lack something which they would have had if they had been at Oxford and Cambridge . . . The governing bodies of schools and the public generally should realise the very high qualifications as teachers of women graduates of the new universities, and their proved success in schools where they have been appointed, sometimes in preference to women from Oxford and Cambridge. Parents also who send their daughters to the new universities should be confident that these young women, often of quite exceptional ability, will find no prejudice against them when they enter professional life."

* * *

THE Bishop of Hereford has closed the discussion in the *Westminster Gazette* on the relative advantages of the day and the boarding-school with an interesting and temperate letter, in which he says that nearly twenty-five years' experience as headmaster convinces him that in a day-school rightly organised, where the numbers are sufficient, the day-boy enjoys all the advantages of the boarding-school and his uninterrupted home life in addition. Dr. Percival has rendered a great service by bringing the conventional reverence for the public boarding-school to the bar of a sane and enlightened judgment, and reminding us that the sense of parental responsibility and the influences of home life are primary factors in the best type of education.

* * *

THOSE of our readers who are interested in the subject from a practical point of view may be recommended to study a book which has come into our hands lately, called "Public Schools at a Glance." It has been compiled with the view of presenting in tabulated form full particulars of expenses and courses of study at the leading boys' schools in the country; but its aim is to be more inclusive than the "Public School Year Book," an official publication which, we believe, contains no school which has less than 100 boys, or which does not send up to Oxford or Cambridge an average of five or six boys in the year. The facts which the information contained in this book impress upon the mind are chiefly the expensiveness of nearly all the schools, which turns them into the private preserves of the rich, and in the case of many of them an inert conventionality in the curriculum due to the close traditional alliance between them and the system of scholarships at the older universities. The book is published by the Knowledge Organisation Bureau, Duke-street, Adelphi, W.C.

AN important resolution on unity among different bodies of Christians was passed by the Representative Church Council last week in the following terms:—

"That the Representative Church Council desires that the bonds of union and concord between all members of Christian Churches in this land should be strengthened, and therefore would welcome the provision of increased opportunities by the National Church for carrying into effect resolutions 76—7—8 of the Lambeth Conference of 1908."

The mover of the resolution suggested that the naves of the cathedrals might be used as platforms from which Nonconformists might speak. Apart from this the resolution hardly went beyond a pious opinion, though it is hopeful to find the expression of a cordial desire for mutual understanding and closer spiritual fellowship in such an official quarter. In closing the discussion the Archbishop of Canterbury said that they had to consider how to combine their forces against the powers of evil. The question was much before the public mind to-day, and a unanimous vote would go far to set forward that which they had at heart.

* * *

THE World Missionary Conference at Edinburgh brought to a head the strong feeling of the need of more enlightenment and sympathy based upon knowledge in missionary work. An important step, which may have consequences of a far-reaching and almost revolutionary kind, has just been taken in the establishment of an interdenominational board of study to promote the efficiency of the special training for missionary work. It is stated that the object of the board is to collate and give information regarding the facilities for special missionary training (whether in the way of lectures or literature) in languages, phonetics, comparative study of religions, history and science of missions, ethnology, sociology, pedagogy, and hygiene. The Board will also seek to make provision for institutions where such facilities are deficient.

* * *

A SIMILAR Board has been established for North America. The British Board includes representative names from the Church of England and the evangelical denominations which have been prominently identified with the work of foreign missions. On these lines an even wider spirit of co-operation may be possible, and people who have stood aloof hitherto on account of their imperfect sympathy with the missionary type of propaganda and its obscurantist theology may be drawn into the work.

IS IT PEACE?

"Whether France or Italy or Germany or England has made the greatest contribution to the history of modern civilisation—however that speculative controversy may be settled—this at least is certain: that those are not wrong who hold that Germany's high and strict standard of competency, the purity and vigour of her administration of affairs, her splendid efforts and great success in all branches of science, her glories—for glories they are—in art and literature, and the strength of character and duty in the German people entitle her national ideals to a supreme place among the greatest ideals which now animate and guide the world."

LORD MORLEY.

It is not our custom to take our readers into the seething waters of political controversy. We cultivate no pose of chilly indifference or lofty superiority about such matters; we feel about them keenly, and upon many topics which are discussed eagerly, sometimes even to the sundering of hearts, we have our own strong and clear convictions. But we believe that we help the body politic and the body spiritual best, in the direction of just judgment and righteous action, when we lay aside the temper of the combatant and try to restore to the heart a sense of the divine values of life and the finer motives of human conduct, which is often lost in the dust and heat of controversy. To-day, however, it would be worse than affectation if we adhered to this attitude and said nothing about the great controversy of the hour. When the prospects of international peace are in danger, when wounded pride or dark suspicion or jealous anger is fomenting the quarrel which a little more confidence and kindness of judgment might have healed, when a great statesman warns us that we cannot force the pace towards a good understanding with another nation and that the breeze of public opinion at the present moment, on one side and the other, is anything but favourable, the Church of CHRIST has as big a part to play as the diplomatists, and would be the feeble accomplice of its own extinction if it refused to speak.

The daily press has concentrated its attention upon the tangled and not very edifying story of diplomacy which Sir EDWARD GREY laid before the House of Commons on Monday night. It was necessary that it should be told, and it is equally necessary that it should not be made the ground for fresh disputes. Let Germany estimate her own share of blame for an angry and discreditable situation. It is the path of safety and of spiritual wisdom for us to seek to know where we ourselves have failed in generous appreciation of national ideals other than our own, in the even justice of a well-balanced

temper, or in an adequate sense of the moral disgrace of drifting into hostility and possibly into war when no great question of justice or righteousness is involved. We wish to ask our readers to consider the serious disclosures of this week from three points of view. We shall try to state them not as dogmatic opinions of our own, but as matters which every man must bring before the court of his own conscience and understanding.

Firstly, there was nothing great or glorious in the subject-matter of Sir EDWARD GREY's speech. If the misunderstanding had occurred between friends or neighbours on the opposite sides of the same street, petty would be a very proper adjective to apply to it. It is only the bigness of the opposing interests and the tramp of armies in the background which seem to give it dignity. The long narrative of negotiations was illumined by no appeal for unselfish devotion to great principles or a splendid cause, because none was possible. The root of the difficulty, when it is stripped of the court-robes of diplomacy and is looked at in the naked simplicity of all human things, is in the moral realm of character, where most quarrels have their ignoble birth. We can remember no incident in recent history where the truth is made so plain that the life of a nation depends in the last resort, for its weal or its woe, not upon material power but upon the hidden forces of the soul. The men who kindle the baleful fires of hate, or aggravate misunderstandings, or accept the crown of thorns of the peacemaker, rule the destinies of nations more than the captains of armies.

In the second place, the question is worthy of more than a passing thought, whether our present methods of negotiation between nation and nation are really the best adapted for reaching a good understanding with the least possible risk of failure. These methods have come down to us from a remote past; they are highly technical in their procedure, and surrounded with an official atmosphere remote from the ways of ordinary life. The Diplomatic Service conducts its business by methods peculiar to itself and with all the secrecy it can command. It is assumed that nation can only talk to nation through men of special training and in a language of elaborate etiquette. All this is a survival from a more monarchical age, and we might regard it with genial tolerance as a picturesque survival, if it were not for the new forces which are thundering at our gates and making the fine punctilios of an aristocratic order a dangerous anachronism. The rapidity with which news travels, the immense and growing influence of the press, the wave of democratic feeling which has overspread Europe, making the passions, the prejudices or the convictions of the people dominant factors in almost every

situation, these have all put the ancient arts of diplomacy out of date. The moral forces which are at work in the modern world make the masses of men distrust secrecy and dislike the jealousy and suspicion which secrecy breeds. We can no longer tolerate wars for causes which we do not understand.

We may come, thirdly, to a question of a more personal character. Recent events have made us all keenly aware that German public opinion looks upon us with a good deal of suspicion and distrust. It is our business to put ourselves through a candid self-examination to see whether we can discover any reasonable ground for this feeling. Many of us can say with our hands on our hearts that we have nothing but feelings of cordial good-will towards Germany, a deep sense of gratitude to her for the splendour of her gifts to the higher life of men, and a desire for comradeship with her in working for human welfare. But is this true at the present moment of Englishmen as a whole, and of a good deal of English opinion in the press? Are we quite clear of any suspicion of jealousy in our hearts at Germany's commanding success in recent years? Are there not many of us who would like the situation better, and would find it easier to be friends, if Germany were not such a keen competitor in the race, threatening in a way we never thought possible to share with us our lonely throne of pre-eminence? The anxieties of the last few months will not have been in vain, if they convince us how grave is the danger of harbouring such feeling, how palpable it is to others, what a corrosive irritant it may become, even when we have succeeded almost in concealing it from ourselves. We had better, if it exists, drag it out to the light of day and call it by its plain and ugly name. The sin of jealousy is a fruitful source of misery and uncharitableness. Most of the bitter quarrels of the world must be laid to its charge. There is only one way of escape from it. It is the plain way of repentance and a more brotherly spirit.

We have placed at the head of this article some noble words spoken by Lord MORLEY in the House of Lords last Tuesday night. The best contribution which we can make to the cause of peace in the present crisis of feeling is the encouragement in ourselves and in our friends of the generous spirit which can accept these words, *ex animo*, as a personal confession:—

Germany's high and strict standard of competency, the purity and vigour of her administration of affairs, her splendid efforts and great success in all branches of science, her glories—for glories they are—in art and literature, and the strength of character and duty in the German people entitle her national ideals to a supreme place among the greatest ideals which now animate and guide the world. Do not let us forget all that.

THE LEGEND OF THE SAVARI.

*This is the legend of the Savari,
That woman of the lowest caste of all,
Whose shining virtues have been sung in
song
For centuries beneath the shady palms.*

This is the legend of the Savari:
One of the lowliest of the lowly born,
A shy and winsome damsel was the girl,
Kind in her actions, gracious in her speech.

Her parents as she grew to womanhood
Would mate with her one of their lowly
tribe,
And gathered for the coming wedding
feast

A crowd of gentle creatures doomed to die,
That of their mangled bodies might be made
A savage meal for all the marriage guests.
But when she heard the bleating and the
cries

In the still night intended for their last,
A thought of mercy filled her gentle breast;
She rose from pleasant dreams, and set
them free.

"They shall not lose the life they love
so much,"

She said, and watched them far along the
road

Down which they passed with speedy feet,
as though

They knew they were released from cruel
death.

Then from her home quick fled the Savari,
Until she reached the lovely Pampa lake;
Her sleep was 'neath the guardian forest
trees,

Her drink was from the rivulets and wells,
Her food the fruits and herbs that round
her grew.

Near were the dwelling-places of the saints,
Of holy men who pondered Rama's law
In meditation and ascetic rites
And sought the favour of the great Raghu's
Lord.

Maid of the lowest caste, she dare not come
Before these hermits, men of great renown,
But in the pauses of the stilly night
She stole into the hermitage and placed
Bundles of wood she had prepared for them,
And cleansed their daily pathway to the
lake.

"Who hath done this?" the Saint
Matanga said,

"Who hath done this must have a kindly
heart,

"And a strong faith, and more, a humble
soul.

"Keep a strict watch that we may ever
name

"The doer of these deeds in all our
prayers."

So they kept watch, and brought the lowly
maid,

Shrinking and trembling, to Matanga's feet.

"Be not dismayed, my daughter," said
the Saint,

"Though low thy birth, of high estate thy
soul,

"Many there are who wear the twice-
born's thread

"Shall stand below thee in the heavenly
halls."

Matanga whispered in her ear the sacred
words,

The mystic spell of Rama. She became
Initiate in all their sacred lore.

But bigotry may bide in saintly breasts,
Nor would the others as Matanga do,
But held him heretic to share their lore
With one of lowest caste. They cut him
off

From their communion with reviling words,
Nor would his many holy deeds avail—
They cursed Matanga and the Savari.

So the days passed, but ere he came to die
Matanga's spirit caught prophetic fire ;

"Look for great Rama's coming, Raghu's
Lord,

"Who soon shall be at Pampa's sacred
lake,

"And gladden with his sight the Savari."

So the Saint died, and still the maiden
dwelt

Amid the forest by the Pampa lake.

One morning as she walked beside its
shore,

By chance she brushed against a bigot saint,
And he reproached her full of bitter words
That filled her eyes with tears, her heart
with grief.

Then as he passed toward the lake he saw
Its waters turn to blood and fill with worms ;

"The Savari defiled me with her touch

"And now has changed the lake to worms
and blood."

He could not bathe, and full of angry
thought

He went back to his hermitage again.

The Savari, meanwhile, with fear and hope,
Waited the coming of great Raghu's Lord.

At last she heard the voice divine and
sweet :

"Where dwells the Savari ?" was Rama's
cry,

And so she saw her Lord, and at his feet
Received the full fruition of her faith.

Throughout the land the word has swiftly
sped,

"Rama, the Heavenly One, is here—is
here,

"Beside the Pampa lake he stands, the
Lord."

Then came the angry saints with hasty
steps

And knelt in worship at the feet divine.

"O Heavenly Strength," they cried,
"some Evil One

Has filled our sacred lake with blood and
worms ;

"Pour down thy vengeance on that guilty
head,

"And cleanse our waters from this plague
obscene."

Then Rama, sternly, to the cringing saints :

"It is your pride defiles the sacred lake,
Your wicked, sordid pride that cannot
see

"A queenly heart clad in a peasant's
dress.

"You cursed with foul reproach the Savari :

"More saintly are her deeds than all your
prayers ;

"And so your curses have come back to
you,

"And all your lake is full of blood and
worms.

"Would you restore it from its filth
obscene ?

"Go—humbly kiss her feet, and learn
from her

"That not the glamour of the high-born
state,

"Not wealth, nor kingly throne, nor
vaunting prayers,

"But kindly thoughts and pure, and
deeds of love,—

"These are the witness of the holy life."

*This is the legend of the Savari,
That woman of the lowest caste of all,
Whose shining virtues have been sung in
song*

For centuries beneath the shady palms.

WILLIAM E. A. AXON.

For reference to this Indian legend the
reader may consult the Journal of the Royal
Asiatic Society, April, 1910, page 275.

CORRESPONDENCE.

*The Editor is not responsible for the opinions
expressed by correspondents. LETTERS CANNOT
BE INSERTED WITHOUT THE WRITER'S NAME, and
all private information should be accompanied by
the name and address of the senders.*

THE NEW THEOLOGY AND PANTHEISM.

SIR,—I was delighted to see in the *Chris-
tian Commonwealth* a generous appreciation
of the Rev. J. M. Lloyd Thomas's worth
as a spiritual force in the Christian Church.
In the interest of truth, however, and not
less in the interest of a rapprochement
between two schools of Christian thought,
both of which are specially concerned with
truth and reality in religious life and
belief, I venture to take exception to his
point of view in one matter. While it is
very true, as you say, "that spiritual
affinities go deeper than theological agree-
ments," it is particularly desirable, at this
time, that theological disagreements should
not be exaggerated. Mr. Thomas is re-
ported to have said:—"Most of the
younger Unitarians feel that the new
Theology has too often expressed itself in
pantheistic language and presupposes
spiritual monism as its philosophy ;
whereas the modern Unitarian believes in
God as self-conscious and not less than
personal, and is not prepared to identify
man with God, though he believes in the
closest union and interpenetration of the
human and the divine." What I take
exception to is the assumption that the
so-called New Theology does identify man
with God in the sense which Mr. Thomas
clearly indicates, or, indeed, that such
identification is logically implied, in its
"pantheism" and "spiritual monism." I
believe that "the closest union and inter-
penetration of the human and divine," is a
phrase which will cover the most extreme
spiritual monism to be found in Mr.
Campbell's New Theology, or, indeed, in
any distinctly Christian thought. It has
always seemed to me that the modern
movement associated with Mr. Campbell's
name is a revival of the teaching of the
philosophical mystics of the Catholic
Church. However that may be, it will not
be denied that some of them went further
in the direction of the supposed identifica-
tion than the New Theology has done ; and
I content myself, therefore, with an at-
tempt to indicate that their most extreme
teaching is covered by Mr. Thomas's own
phrase.

The mystic teaching may be summed
up thus : First aspect of Christian spiritual
monism—God unmanifested, God as He is in
and for Himself, the Absolute One, beyond
the grasp of intellect, because intellect
belongs to the limited. Second aspect—
God in His universe, God revealed as Divine
purpose, God for us, self-limited for us in
His universe, and therefore Person or
Persons,—personality, small or great,
being His life separated or limited ; Father,
because the source of all life, there being no
life but His ; Son, because His life in His
universe, one with the Father, is in His
purpose the realised Divine Sonship ; it is
reflected in our time and space world as
Sonship in becoming. Therefore, in each
finite being there is dualism ; God, indwell-
ing—man, becoming. But that which is
God is wholly God and not man, albeit the
matrix of the man who is becoming and
slowly moving towards a union with the
God within, by virtue of which union he
becomes individually immortal, because
forever united to God. By virtue of that
union he may, indeed, be lifted above
time and space, even above God manifested
into the Essence or the Godhead (Eck-
hart). "In him doth God the Father
bring forth His Son without ceasing."

Eckhart can, therefore, say "I am in
God"—"God and I are one in knowing,"
because all man's powers arise out of God's
indwelling, that "something in the soul
which is above the soul, divine, simple, an
absolute nothing," viz., beyond the mani-
fested, the region of "somethings"
(Ichts). "Who can be nobler," he asks,
"than he, who is born, as to the one-half
out of the highest and best that the world
offers, and as to the other half out of the
most inner ground of the Divine nature" ?
Clearly indicating the necessary duality of
sonship.

Eckhart is by far the most daring in
thought of the Christian mystics, and yet
even he, I think, would have accepted the
saying, "From man, take away that
which is man ; from angel, take away
that which is angel ; and only God re-
mains." There is identity of nature here
and in the New Theology, but in neither
is there identity of personality. Even in
Vedanta and in Sufi teaching the identity
lies far beyond the sphere of the individual
ego. When the Hindu sage says "I am
Brahman," he does not mean this personal
I is Brahman, but rather "my impersonal
reality is Brahman." The philosophy based
on the idea of God as the ultimate reality
can logically go beyond an identification of
root nature or being, with all its possi-
bilities. The identification of man with
God in Mr. Thomas's sense, that is as (pre-
sumably) going far beyond "closest union
and interpenetration," could only exist in
a system in which God was involved in
the "becoming," and had no essential
and eternal stability, and certainly the
New Theology has not taught pantheism
of that kind.

Pantheism in the sense that God is re-
vealed, as well as veiled by all things, we
must all accept. There is nothing in the
universe which is not, as it were, the end
point of a ray which proceeds from the
central divine glory itself. Retrace each ray
to its source, and there is God ; the logos
or meaning of each thing, its divine reality,
is in Him. And above all the soul of man

is a doorway leading to the inner sanctuary of the Divine presence, and that Divine presence, God's being, Fatherhood, purpose, is man's true reality, logos, or meaning. Yet, withal, a reality which he must make individual by union with it and so become what, in the Divine reality he is, the Son of God.

I cannot think that Mr. Thomas has been frightened by the suggestion of "Pantheism" in the New Theology, because he is a man of ideas, and not likely to be either attracted or repulsed by mere words; but I do think that the gulf between his own views and the mysticism of the New Theology is not so wide as he thinks.—Yours, &c.,

A. WILKINSON.

1, Cromwell-road, Beeston, Notts.,
November 25, 1911.

THE LOGICAL FALLACY.

SIR,—As one who cannot help seeing that the primary necessity for rational human beings is the ability to think clearly, and to form definite ideas which may result in consistent action, I read with a little misgiving Mr. Orde Ward's delightful but challenging article on "The Logical Fallacy" in the current number of THE INQUIRER. It is really rather unkind of Mr. Ward to try and persuade well-meaning individuals, who have come to realise the supreme importance of learning how to relate effects to causes, that life is only partially regulated according to fixed laws, after all, and that those who "discover design everywhere" are the "obstructionists of the age." Are we likely to solve the problems of our own time and of our own individual experience more easily if we act on the assumption that we live in a world of "paradoxes and contradictions and absurdities," for which there can be no explanation, instead of trying to realise that the "paradoxes and contradictions and absurdities" can be distinctly traced, as a rule, to the ignorance or selfishness of mankind, either at the present day or in bygone centuries, and that, in any case, they are the result of laws which operate quite as unswervingly as those which govern the growth of a plant or a tree?

That life is a great and glorious adventure, and that the outcome of it is more or less incalculable owing to our limited knowledge, one readily admits; but the belief that it is making for something orderly and harmonious, to which the varying conditions of inevitable strife and conflict are preliminary, is surely as necessary to the individual as the conviction that an undiscovered land lay across the sea was necessary to Columbus when he set out on his memorable voyage. Columbus certainly believed that two and two made four, and he found that they did; but if he had been drowned before he caught sight of those distant shores to which he had steered with such superb courage and hope, it would only have proved that his particular enterprise was "unfortunate," as we say, not that his conclusions were wrong. For some of us the assurance that two and two make four even when they seem to make five, that they always will make four, and that the laws of cause and effect are working unceasingly throughout the

universe in spite of much that seems anarchic and irrational, is the greatest comfort we have. It enables us to play our little part in the world with more certainty as to what we are aiming at, and it does not detract in the least from the wonder and glory of life, or make us feel that all existence is iron-bound because each created thing evolves consistently along the path marked out for it, or which it has marked out for itself. Does anyone really see less beauty in the crocus because he knows that the root from which it grew can never give birth to a hyacinth? And although it is true that even the woodland flower has its part in that "otherness" which transcends its individual and separate existence, have we any reason for supposing that the violet will really become a cedar, in contradiction of what the French priest said to the peevish penitent? If it does, presumably the processes of transmutation, though they may be strangely hidden from our immature eyes, will be as orderly and logical as other processes which even Mr. Orde Ward would cite in support of the theory of evolution.

I absolutely agree with him that the prophet and the poet are the true discoverers, but I am not quite convinced that we shall learn nothing of reality "until we know that two and two do not always make four"; indeed, his own statement that "vision . . . anticipates the discoveries of astronomers and chemists and biologists" (who all proceed on the "two and two make four" principle) actually serves to confirm one in the belief that reason will ultimately endorse what intuition already divines. "We obey laws that we know not of"—prophets and ordinary men alike; but it does not follow that we shall always be in the same state of ignorance concerning them, either in this or any other life. Perhaps, like Maeterlinck, we should distinguish between the practical intelligence which serves us in every-day experience, and the "veritable wisdom" or "mystic reason" which apprehends great and transcendent truths in the realm of the imagination and spiritual perception. It is of the nature of this wisdom "to do countless things whereof reason [the calculating reason of the material world which makes us merely sensible and prudent] disapproves, or shall but approve hereafter." Is it not possible, to reverse the process, that there is a diviner logic which will "approve hereafter" our touching faith in the theory that two and two make four, lifting it at the same time to a higher plane, and giving it an application that will embrace the whole cosmos?—Yours, &c.,

LAURA G. ACKROYD.

London, November 27, 1911.

THE REAL SOURCE OF POWER IN PREACHING.

SIR,—Is not Dr. Lionel Tayler engaged in a fruitless search when, in asking for the real strength of preaching, he thinks it necessary to find "something that must be characteristic of all great preachers of all types"? The fact that, as he says, all books about preaching leave it out surely suggests that conclusion. What is

characteristic of them all is simply that as preachers they are great. A successful pulpit orator, who attracts great crowds, may not be a preacher at all. The preacher is a religious man who, in public utterance, makes the power of religion felt. Has Dr. Tayler read the sermons on "The Preacher and the Church" by John Hamilton Thom? There are passages from those sermons reprinted in the little volume "A Minister of God," which go to the heart of this matter.—Yours &c.,

Bournemouth.

V. D. DAVIS.

SIR,—In the most graceful and enticing manner Dr. Lionel Tayler raises the very interesting questions, What goes to the making of the great preacher? What is the one essence of his power? Beyond this we are asked in this engaging letter to consider what element made Knox a great and a true preacher. Yet many will feel that Knox ought not to be selected as the typical preacher. He was a great and a true man. It might be asked, what were the elements which made this man supreme, and then the answer might tell us, perhaps, what qualities make or destroy the great or the true preacher. As Morton said, "Knox was one who never feared the face of man." This elemental fearlessness revealed the very courage of God within the heart and the mind of man. Faith made him fearless. He was a great personality. This power produces the preacher and makes the man. As far as his preaching was concerned he was greatly addicted to denunciation and giving people knocks. In an epigram, at a later day, he was compared to Claverhouse. The denouncing preacher appeals to and moves those sincere souls who long to have their sinfulness thrashed out of them, and also to those who like to have their sense of sin teased and tickled for a time. In the present day this sort of thing still secures an audience. Knox was not a preacher like Colet, but rather, in the phrase of Carlyle, "a black dragoon." He was more masterful than magnetic. He appealed to people who already fully understood him, and whose sane and sound ideals were his own. He was not like Savonarola, appealing to adverse minds. His was an easier task. Savonarola achieved the moral and the spiritual transformation of his followers. This Knox never attempted. This, probably, he could never have achieved. It is the essence of the true power of the great preacher.—Yours &c.,

E. S. LANG BUCKLAND.

Derby, November 28.

SIR,—I venture to send a short answer—merely in the form of a suggestion—to Dr. J. Lionel Tayler's question as to what is the real source of power in preaching.

Preaching is the manifestation, by voice and words, of the personality of a speaker or writer. The great preacher is he who has the gift—which like that of the poet cannot be explained or fully accounted for—of making his personality felt by others to such a degree that the personality of the preacher comes in touch with the personality of the listener or reader.

W. RODGER SMYTH.

Letchworth.

INSTITUTIONS AND THE CHURCH.

SIR,—I have just seen Mr. Freeston's letter in *THE INQUIRER* for November 18 (having been from home I missed it last week), and I feel I should like to thank him for his able and excellent "defence" of Church institutions. I am one of the "workers" in a small way, and I can't help feeling it a little unjust that such "workers" should be supposed to be necessarily lacking in a higher spirituality. Behind all our social work stands our church, as a watchful mother, guiding our efforts, solving our difficulties, consoling us for our failures, and ever inspiring us to fresh service. But churches which do not produce bands of willing workers for this social service would seem to me rather dead and lifeless affairs.

Surely the attempt to relieve the terrible drudgery of some of the toilers in our land (country as well as town), or to counteract the attractions of music hall, gambling saloon, or public-house, is a work for the churches. Nay, it is more, it is a "Christ-like" work. And it seems to me it is this in whatever form it takes with such an aim, whether in girls' dancing clubs, progressive whist, billiard matches, or in debates on ethical or social subjects, Shakespeare readings or classical music. Are not all these the "practical" outcome of our "spiritual" worship? I think few will deny the need for these things. It seems to me only one step better to wish to dissociate them from the church. That is to make a dividing line between the religion of Sunday and of the week.

You say that some true worshippers may be classed quite wrongly as "church idlers" because their lives are too full to allow them to take part in any of these efforts. But is any true worshipper's home life so full that he or she cannot spare an occasional hour to such work, if the *will* is there? I fancy the reason for such persons not assisting is far oftener indolence or a personal distaste for such matters. (I am, of course, speaking of the younger members, who have the necessary health and strength.) I agree with your correspondent that there is the danger sometimes of this practical religion usurping the place of the spiritual, but I fancy, where there is a good, earnest minister at the head, this danger is greatly minimised, and in any case the opposite danger is far greater, *i.e.*, to stand aside from such efforts because, in sooth, they are "secular" and not "religious." As your correspondent says, it will be a sorry day for us when the church stands aside, holding back her garments, so to speak, for fear of the touch of the "polluting influence" of the "world." Have we not the highest authority of all for believing that the truest religion "feeds the hungry" and "clothes the naked"? And it is not nowadays only food and clothing for the body that such applicants for our assistance need most.—Yours, &c.,

M. WOLFF.

The Clough, Hale, Cheshire, Nov. 27.

[Our correspondent overlooks the fact that much of the finest social work at the present day is on a civic basis. The church may supply the inspiration, but

it does not undertake the work of organisation and control. We need scarcely point out that the remarks which started this correspondence said nothing about certain things being "secular" or the "polluting influence" of the world. We were pleading for more concentration and definiteness of religious aim in order that religion may be a stronger power in the hearts of men. In devotion to details of work and the competition between church and church to make its institutions attractive there is a real danger that the central sources of inspiration may be neglected and the minister decline in spiritual influence and power as he becomes a busy and efficient organiser.—ED. OF INQ.]

THE MARPLE DALE FARM COLONY.

SIR,—Will you allow me, on behalf of the Committee, to thank our three visitors for their kindly and appreciative report on the Marple Dale Farm Colony. The farther colony to which they refer has now been purchased, near Wallingford. It will comprise 500 acres, and when completed should provide accommodation and training ground for 200 men. Contributions towards its cost and equipment will be thankfully received at the office of the National Union for Christian Social Service at Chancery-lane, London. Any gifts intended for the Marple Dale Colony will be gladly received and acknowledged by Yours, &c.,

RICHARD ROBINSON, Local Treasurer.
18, *Exchange-street, Manchester, Nov. 27.*

DONCASTER FREE CHRISTIAN CHURCH.

SIR,—In the account of the Doncaster Chapel in your last week's issue there is a slight error which should be corrected. I gather that the account was written or inspired by the Rev. C. J. Street, as the phrase "forging ahead" is characteristic of him; and I may say that he is one who has supplied much of the motive power to Doncaster. The writer, by an accidental mistake, states that the Rev. H. Thomas retired from the pastorate in September last, whereas it should have been stated—September of last year. The difference is that the new movement, instead of being a fresh experiment, is in reality a cause with a year's record of useful work and experience, and it appeals to the public for financial help in the building of a permanent home with ample justification.—Yours, &c.,

E. BASIL LUPTON.

147, *Hyde Park-road, Leeds, Nov. 27.*

[The account did not reach us from Mr. Street, but we are glad to publish this tribute to the effective help which he has given to Doncaster. We have also received a letter from the Rev. H. Thomas, pointing out that some remarks about the past history of the congregation are hardly fair to those who have worked there in recent years. We agree with him that zeal for the present need never rest upon criticism of the past, and regret that the remarks to which he takes exception should have appeared.—ED. OF INQ.]

BOOKS AND REVIEWS.

THE NONCONFORMIST SPIRIT.

History of English Nonconformity from Wiclif to the Close of the 19th Century. By Henry W. Clark. Vol. I., From Wiclif to the Restoration. London: Chapman & Hall. 15s. net.

NOTHING can be more fascinating to the student of history than the attempt to reconstruct the past in the light of some formula that his own time has produced. This need not mean the distortion of history in the interests of a preconceived theory, although there is always the danger of such a perversion. No one blames the early Victorian period of individualist liberalism for regarding Puritanism and Nonconformity chiefly from the point of view of religious emancipation; nor the Evangelical historians who wrote of the same things as a step towards the restoration of the primitive doctrines of atonement and salvation by faith. And in our time the dominating prepossessions have been, and are only just now ceasing to be, those of biology and evolution. It is likely, therefore, that much interest will be aroused by Mr. Clark's attempt to review and revise the whole of Nonconformist history in the light of his formula, that the Nonconformist spirit is the spirit which exalts life above organisation. He recognises that religion requires both life and organisation and that life always produces its own organisation. But, human nature being what it is, there is a perpetual tendency to rest in organisation, to let it stand for the whole thing, and to depress and neglect life. So the Nonconformist spirit which values these things in their just proportions has to break forth ever and anon in protestations and new aspirations.

Besides the general attractiveness of the theory, there are some aspects of history that it does help to illuminate. It has not always been easy for those who generalised our English changes in religious history under the comprehensive heading of a consistent and gradual progress to explain how Wiclif and the earlier and later Reformers came into the story. Mr. Clark's theory helps him here, and so he is able to make his book on Nonconformity start with one of the great names of the Pre-Reformation Church of England, for it is the spirit of life in Wiclif bursting through the old scholasticism that puts him into line with such widely different "Nonconformists." Again, Mr. Clark, under the influence of his interesting formula, seizes the point about the Quakers, that they come into view with their strange and disturbing revolt, just at the moment when the other forms of Nonconformity—Presbyterianism and Independency—had failed to make their protest effective in the time of Cromwell, and had allowed their fine gold to be dimmed (as the author thinks) by the soiling of politics and time-serving. For there is a "law" observable in religious affairs, that "just when the Conformist spirit, exalting organisation over life, asserts itself most powerfully," the Nonconformist spirit breaks in and declares its claim. "The rise of the Quakers synchronises with the

sharpest pressure of the Presbyterian hand."

But beyond such points as these, it cannot be said that Mr. Clark has succeeded in exhibiting any specially striking uses to which his formula can be put in the elucidation of his subject. Indeed, it is difficult to work. It is ominous that, at the very outset of his inquiry, he has to begin by complaining of the inadequacy of the word "Nonconformist" itself—he finds it, too, merely negative in its insistence on the negation of Conformity, whereas in his view there ought to be a word standing for a positive assertion of that organisation which must be made by life. And then he has to make the admission—a most serious one for his case—that Nonconformity and Nonconformist history, as we know it, only imperfectly reveals the Nonconformist spirit. Then even more serious is the discovery that in Wiclif (so long ago!) this spirit "found in some respects a clearer and more adequate expression than at any subsequent period it has received" (p. 78). Couple with this the statement that in George Fox this spirit found its worthiest expression since Wiclif's day (p. 371), and we begin to realise that the Nonconformity of Mr. Clark is a gleam that never was on sea or land. We are told that the Revival of Learning on its religious side held the promise and possibility of realising the Nonconformist spirit's ideal. But if Nonconformist history is to take in even the Renaissance, as well as Wiclif, we are casting our net very far—much farther than it can carry. In fact, like all formulas that are applied to history, this one needs to be constantly brought to the touchstone of the facts of the history in question, and its application limited by the measure of its success in interpreting these facts. Fortunately, Mr. Clark often follows his own insight rather than any formula. He has interesting things, *e.g.*, to say about George Fox, and the reason why the Quaker witness has not proved more powerful. "The conception of the 'inner light' was too apt to be taken (by Fox's followers) as if it had reference simply to a method of knowledge concerning spiritual things by which the method of intellectual processes was to be superseded. This has in fact been one of the errors of mysticism down the ages. The inner experience of a new life necessarily results in new knowledge about that life—then the whole experience is announced and explained as being a new method of knowledge, whereas it is in reality very much more"; not merely knowledge about God, but the possession by man of God and by God of man. For Fox, himself, "the 'inner light' always meant the 'inner life.'"

It is this kind of real comprehension and sympathy in the book that makes it specially welcome, for histories of this class have been written for the most part to support the claims of one or other of the denominations. By taking a fresh point of view Mr. Clark has been able to write in an impartial spirit upon the whole. Perhaps the least satisfactory part of the work in this respect is his treatment of Presbyterianism. By some odd caprice he has been led to distinguish between Puritans and Presbyterians, not merely as

between genus and species, but as if a Puritan could not be a Presbyterian. The Presbyterians are therefore treated as Conformists of the most rigid and hopeless type. An amusing result is that he acquits the Puritans of the charge of being regardless of beauty and the fine arts in the following way:—"In regard to the destruction of pictures and altars during the Civil War, this was due principally to the austere spirit of Presbyterianism . . . or to the hot temper of Cromwell's soldiers" (p. 266). This bewildering position seems to have been taken up in opposition to modern defenders of Presbyterianism who belong to the high and dry Scotch kind. If our author could have read the Rev. Alexander Gordon's illuminating lecture on Baxter, or followed Dr. Shaw more closely, many things might have been better. As it is, the closing section with the title "The Independent Ascendency" (meaning the latter part of Cromwell's rule) gives a most distorted impression of the state of things. Indeed, as Mr. Clark himself tells us, it was a State Church system that was set up; and it was not much of an "ascendency," when, as he says, the Presbyterian incumbents outnumbered the rest. And it is of no use to regard those Presbyterian churches as Congregational which shared the parish church with the Independents as at Hull under John Shaw. Really, as Mr. Gordon shows, it was Baxter's scheme, and not mere Independency, that was winning its way with England after the failure of definite Presbyterianism. Independency never has, and never can succeed in a world of human beings. The so-called Independent churches have lived because they ceased to be independent, and those churches of Presbyterian origin which became independent in reality though not in name have steadily marched down the broad road to disintegration and death—their successive refusals to associate at the call of Yates, Martineau, and Joseph Wood being mile-posts in the sad procession.

The place of Wightman's martyrdom should have been given as Lichfield, not Burton-on-Trent. W. W.

BODY AND MIND.

Body and Mind; a History and a Defence of Animism. By William McDougall, M.B. Methuen & Co. Price 10s. 6d. net.

ONLY about three years ago the late Professor James stated publicly in Oxford that souls are out of fashion. But even as he spoke the words they were ceasing to be true. For to-day nothing is more evident, nor to those who care for the spiritual progress of the world more encouraging, than that modern science is tending to rehabilitate in one form or another the ancient doctrine of the soul.

But this tendency does not mean any repudiation of the results gained by science—still less of the methods by which these results have been attained. Marvellous discoveries in chemistry and physics had brought form and order into the apparent chaos of the material world, and it was little wonder that the laws laid down in these regions were accepted as universally valid even in those higher

levels of the human brain which are so closely associated with the activities of thought and will. Hence that determinism, which to some writers even to-day is identical with "science," was allowed to lay its deadening hand upon the mind and soul of man. A truer view is beginning to recognise that the generalisation was prematurely made; and that evidence in accordance with the strictest canons of scientific method is forthcoming to show that the laws which suffice to explain the inorganic creation are insufficient to render intelligible the phenomena of life.

It is as a noteworthy sign and a powerful promoter of this altered attitude that we welcome a new work by Dr. McDougall, whose "Introduction to Social Psychology" has already won him an assured place among our most helpful and suggestive philosophical writers.

Beginning with a history of animism from primitive ages to the present time the author proceeds to an examination of the reasons which have led to the modern rejection of the theory—reasons which, whether taken individually or collectively, he finds unconvincing. He then investigates the special difficulties of the monistic doctrines which have been proposed as substitutes for it, and concludes that the "choice of Parallelism or Animism is a dilemma from which we cannot escape, unless indeed we are prepared to adopt all the absurdities of thoroughgoing Materialism or of Solipsism." The ground being thus cleared, constructive work follows exhibiting the inadequacy of the mechanical principles, involved in Parallelism, to an explanation of the known facts of the sciences of physiology, biology, and psychology. The claims of the different varieties of animism are then weighed, and the hypothesis of the soul accepted as most satisfactory. Finally, a view of the nature of the soul is indicated which the author claims to be in harmony with all the facts of empirical science.

This outline of the plan of the book gives evidence of its comprehensive nature, and shows also that it is to the latter part that those who are interested in the question in any living way will turn with the keenest anticipation. What positive evidence have we, it will be asked, that mechanical laws are insufficient to account for the growth of a living organism? Well, one of the most striking pieces of evidence is derived from interferences with growth. It is obvious that in the case of a complex machine any alteration in the spatial arrangement of its constituent parts will interfere with its efficiency, nor will the machine readjust itself. But all organisms, in greater or less degree, possess just this power of readjustment, which is so conspicuously lacking in their alleged analogues. The regeneration of limbs in the case of the newt is a well-known example. But an even more remarkable instance is furnished by a species of ascidian (*clavellina*). If a part is cut from this animal it will, if it survives the operation, first lose its own structure, becoming a mere sphere of cells, and then grow towards the typical form, becoming in due course a complete little *clavellina*. These and innumerable similar cases seem to indicate unmistakably that the growth of living tissue is characterised by purposive striv-

ing; that is, it is a succession of modifications guided in some way that we do not yet understand by a definite end, and thus is as far as possible removed from mere mechanical change. In other words, the life processes, even in the humblest organisms, seem to be essentially teleological.

When we turn to the science of the human mind, evidence of similar trend becomes more plentiful. As a brief sample, take one of the well-known facts of memory. To learn a series of twenty nonsense syllables we require perhaps a hundred repetitions. To learn a series of twenty syllables forming a sentence one reading suffices. In the first case we have an instance of an impression which has been made on the neural elements of the brain, but there is no conceivable theory of brain dispositions which will enable us to explain the second case in the same way. In the consciousness of meaning, which brings about the difference, we have a "purely psychical product of psychical activity."

These few lines must suffice to indicate the nature of some of the evidence on which Dr. McDougall relies. The author's thorough grasp of his subject, his wealth of illustration, his refreshing clearness and avoidance of technicalities should make his book widely popular among thinking people. The conclusion to which he comes, taken together with his scientific and unbiassed treatment of the available material, should be welcome to all who care for the future of religion, which we agree with the author in holding to be intimately bound up with the fate of animism.

M. D.

PUBLICATIONS RECEIVED.

THE CAMBRIDGE UNIVERSITY PRESS:—The Smaller Cambridge Bible for Children: Proverbs, 1s. net; Ruth and Judges, 1s. net; Joel and Amos, 1s. net; 1st Kings, 1s. net. East London: Geo. F. Bosworth, F.R.G.S. 1s. 6d.

MESSRS. T. & T. CLARK:—The Greater Texts of the Bible: Ed. J. Hastings. Deuteronomy to Esther, 10s.; Romans viii.-xvi. 10s.

MESSRS. J. M. DENT & SONS, LTD.:—Voltaire: Poésies. 1s. net. De Musset Contes. 1s. net.

MESSRS. HODDER & STOUGHTON:—Dr. McLaren of Manchester: E. T. McLaren. 6s. Evangelical Christianity: Ed. W. B. Selbie, M.A., D.D. 6s. The Complete Works of Emily Brontë: Ed. Clement Shorter. 6s. net.

MESSRS. LONGMAN, GREEN & CO.:—Lectures on Poetry: J. W. Mackail. 10s. 6d. net. Letters to William Allingham: H. Allingham and E. Baumer Williams. 7s. 6d. net.

THE OXFORD UNIVERSITY PRESS:—The Oxford Book of German Verse: Ed. H. G. Feilder. 6s. net.

MESSRS. G. P. PUTNAM'S SONS:—Helen of Troy: Sara Teasdale. 5s. net.

MESSRS. SIR ISAAC PITMAN & SONS, LTD.:—The Student's Froebel. 2s. 6d. net.

MR. T. FISHER UNWIN:—Pilgrim Life in the Middle Ages: Sidney Heath. 10s. 6d. net.

MESSRS. WILLIAMS & NORGATE:—The Truth of Religion: Rudolf Eucken. 12s. 6d. net. Among the Idol Makers: L. P. Jacks. 5s. net. The Wife in Ancient and Modern Times: E. J. Schuster. 4s. 6d. net.

MISCELLANEOUS.

Cornhill Magazine, December, 1911; Contemporary Review, December, 1911; The Nineteenth Century, December, 1911.

FOR THE CHILDREN.

GIANTS.

ALMOST all boys and girls are interested in giants. Of course, we have got too old to believe in "Jack the Giant Killer" or "Jack and the Beanstalk," but still we like to hear about people who are very strong or very tall, and I expect if we heard that there were men at the Zoo who were about ten or twelve feet high, we should be more eager to see them than we are even to see the baby elephants or the big snakes. It is strange, but we often like reading or hearing about the things we dislike most. Some of you perhaps fear ghosts (though you should not), yet you like to hear stories of them; you like, also, to hear of animals and men whom you would be alarmed to meet. So with giants. How terrified we should be to see one, how sorry if all the stories of them were lost and forgotten.

What is a giant? Well, you say, he is a big man. Yes. Do you see what that means? It means that whether or not he is a giant depends upon the size of the people with whom he lives. A giant in one country might, if he went to another land, be considered quite a dwarf, and a man who was called a dwarf in his own country might be a giant elsewhere. Gulliver, you remember, was a wonderful giant in Lilliput, but in Brobdingnag he was the smallest of dwarfs. The Esquimaux are a very small race, so that to them a giant would be a man whom we should not consider tall, and a man we might think a giant would, perhaps, in other parts of the world, be thought of quite ordinary size. It all depends on how we look at him as to how big a giant is. It is just the same with all giants. "Oh," says one boy, "I can't do that, I could never understand such a subject, I should be sure to come a cropper." To him that task is a very big giant, not to be overcome. "Well," says another, "it is not very easy, but I'll try and maybe I'll do it; at any rate, I won't fail for want of hard work"; and to him the giant is quite ordinary. Bunyan, in "The Pilgrim's Progress," tells us about a Mr. Fearing. He had a most difficult journey. He came very much the same way as Christian and Faithful, but hard as they found it at times, how much harder it was for him! Almost everything was a difficulty to him; he was always making giants in his mind because he was not hopeful and courageous.

Giants in body are not always giants in mind. It is fine, we think, to have splendid muscles and strong limbs. Yes; but when all our athletes have been forgotten, men of great minds like Newton and Darwin, Shakespeare and Milton, will be remembered. A man who is a giant in mind can often do great things even with a weak body, so let us not be discouraged if we are not very strong. All of you will remember that foolish giant in "Jack the Giant Killer." Jack had been pretending to eat a great deal of porridge, but all the time he had been putting it into a bag underneath his coat. So he ripped up the

bag with his knife (the giant thought he had cut his stomach open), and he dared the giant to do the same. The giant tried and killed himself. Surely that is an illustration of a giant in strength but a dwarf in mind, and of how powerful we can be with a weak body if we keep a clear brain.

Giants, too, have to begin small like everybody else, I suppose. And the giant we might be terribly afraid of as a man we might easily kill as a child. You can see what I mean here. The great giant of Bad Habits can be slain if we attack him when he is young, but if we allow him to grow up how strong he is! If someone tied a piece of cotton round your arms you could break it by just moving your finger if they put a few more strands round you could break it by moving your arm; some more, and you would have to move your whole body; more still, and maybe it could not be broken at all. So giants grow. Every year of life makes them stronger, so let us hurry up to kill them now.

Bunyan tells us of a great Giant Slaygood; he was the master of thieves. He comes to us and says it is not manly to be too good, it is clever to do some wrong, and we shall be called milksops and fools if we are too considerate of other people. He steals our ideals, our good thoughts and desires. But, against him in "The Pilgrim's Progress" is Greatheart. He is Bunyan's great giant killer. Courageous and hopeful, he slays them all, for Bunyan tells us that the giants could never overcome the pilgrims unless they themselves gave in. That is worth our remembering. If we strengthen our wills by the help of God, and say firmly, "I won't," no giant of evil can overpower us. So let us attack this great Giant Slaygood, whose other name is Selfishness, at once, for the more he wins the more terrible he becomes.

Union is strength, let us remember. And there is no giant evil that will not be overcome if we help one another and join together to fight it. How difficult Gulliver found it at first to do anything with the Lilliputians, small though they were. He went to sleep, you remember, and found himself bound, and felt arrows being shot at him. He was bound with cotton, and the arrows were only the size of small pins; but there was so much cotton and so many arrows that he could not move, and, giant though he was, he might have bled to death through the pricks. So there are giants of Intemperance, of Impurity, of Gambling, which children can defeat by joining hands and saying, We will not have anything to do with these things, we will get rid of them. For this reason we gather in Sunday Schools, and Bands of Hope, and churches.

Greatheart had been a pilgrim himself before he became the champion of other pilgrims, and Jesus, our Greatheart, went our way too. By reading of him, by praying to his Father and our Father, men have continually been strengthened to overcome the great giants of sin, and in the same way we may become giant-killers ourselves.

W. K.

MEMORIAL NOTICES.

MR. DAVID MARTINEAU, J.P.

By the death of Mr. David Martineau, which occurred on Friday, November 24, we have lost one who was a zealous and able workman in public service of many kinds. Although his infirmities increased in recent years beyond the point when most men would have given up active work, he continued it with characteristic courage and cheerfulness, and only within the last year did he finally withdraw. Born in 1827 he had attained to ripe age, with a full tale of years, each filled with earnest and often exacting labours.

Mr. Martineau was a grandson of another David who was a great grandson of that Gaston Martineau, the Huguenot surgeon, whose settlement at Norwich in 1688 became of such consequence in the history of literature and philosophy, and not less in civic progress, in our country. Mr. George Martineau, son of the elder David, married Miss Sarah Greenhow, of Tulse Hill, and became father of the younger David, who, at the age of eighteen, entered business at the sugar-refinery then carried on in East London by his father and uncle. The heads of the firm having died, Mr. David Martineau assumed the management, with his brother George and his cousin, the late Philip Meadows Martineau, as partners. This was in 1857, two years after his marriage with Miss Scott, of Stourbridge, a granddaughter of the Rev. Charles Wellbeloved, principal of Manchester College, York. There were eight children of this union, the "golden" anniversary of which was duly celebrated amid "love, honour, troops of friends." To the lonely survivor of a marriage so crowned with happy years tender sympathy will be given far and wide.

For Mr. Martineau had not only the energy that carried him beyond the circles of business and home-life, abounding in interests for him as these did, he was endowed with a fine personal charm that endeared him to those whom he met in one or another of the many spheres of his public activity; by it even his political opponents were attracted to him as a man, however they dissented from his opinions—always clearly if courteously expressed. Associated with the Effra-road Church, Brixton, from its foundation, being its treasurer for eighteen years, he was well known in many parts of the metropolis through his long and faithful treasurer-ship of the London District Unitarian Society. Entering on this office in 1871, and acting as chairman of the committee, he was distinctly the mainspring of the machine, always ready to support plans for strengthening the older churches or for founding new ones, though the expenditure involved frequently left a large balance owing to him over long periods. His counsel was shrewd, but ever on the hopeful side, and many who have been workers in this sphere during the closing decades of the nineteenth century, laymen as well as ministers, have found in him a wise adviser and a real friend. Among the churches which thus owe much to his initiative may be named especially Highgate, Wandsworth, Kilburn, Bermondsey, Lewisham, and Forest Gate, though this

far from exhausts the list. On his resigning office in 1901 his portrait in oils (by Arthur Hacker, A.R.A.) was presented to his family as a tribute of grateful esteem. In the country generally Mr. Martineau was well known as an indefatigable promoter of the work of the British and Foreign Unitarian Association. He became a member of the Executive as long ago as 1857, and his name has been continuously in the list till this year. He was president in 1879-80.

In 1867 he became a Dr. Williams Trustee (like his grandfather, David). His record in this connection, characteristic of his whole career, is perhaps best conveyed by the following quotation from a resolution passed by the Trustees last month:—

"Mr. Martineau has been a Trustee for forty-four years, having been elected at the June Meeting in 1867, and for six years he has been Senior Trustee. He attended with unceasing diligence and energy to the duties of the Trust until the last meeting at which he was able to be present in June, 1910. His practical experience was of the greatest service on the Estates Committee; his knowledge of the country estates and his advice as to their management were always to be relied upon, and he will be missed not only by the Trustees at their meetings, but also by many of the tenants, who looked forward to his visits to the farms and other holdings, especially in Wales. In losing Mr. Martineau from the Trust, the Trustees feel that they have lost not only the co-operation of a valued colleague in the work of the Trust, but also a personal friend, and they cannot accept his resignation without at the same time recording their deep regret at losing him from their meetings, and their good wishes for him in his retirement and old age."

It was indeed a remarkable thing to see him intent on his work even in these later years, going about stiff with rheumatism, yet, as a fellow-worker puts it, "with an eye for everything, and a pleasant word for everybody."

Mr. Martineau was for many years one of the managers of the Presbyterian Fund; but the work in which, probably, he rendered the most memorable service to ministers was that which he gave about ten years ago in the organisation of the pension scheme in connection with the fund raised by Dr. Carpenter and Mr. J. Cogan Conway. He bestowed a great deal of anxious thought on this matter, and the success and smoothness with which the scheme has been carried out are due in a very special degree to his devotion and able guidance in the inception of the work.

Mention has been made of politics. Mr. Martineau was prominent in the Liberal party in his district, assisting in the formation of the Clapham Association many years ago. In 1882 he became president and continued in vigorous service in that office for nearly twenty years. Though an unsuccessful candidate in two County Council elections he was Alderman, by co-option, 1893-5. In later years, as if possessed of an inexhaustible vitality, he devoted himself to the duties of a poor-law Guardian with an increasing share in the work of the Clapham Union as time

went on. In 1901-4 he was vice-chairman of the Board; he only withdrew from the work in 1907 at the age of eighty. Cut off from the greater part of his usual activities he now entered upon a careful compilation of biographical data in connection with the Martineau family, which were published about two years ago. They will be of permanent value as well as interest to students and biographers.

The funeral took place at West Norwood Cemetery on Wednesday afternoon, the service being conducted by the Rev. W. Copeland-Bowie. Many friends assembled, and representatives were present from the Unitarian Association, Dr. Williams' Trust, the Ministers' Sustentation Fund and the London District Unitarian Society. The Clapham Board of Guardians was represented by its chairman, Canon Curtis.

MR. ALFRED HOLT.

WE deeply regret to announce the death on Tuesday last of Mr. Alfred Holt, of Liverpool.

He was one of five sons of the late Mr. George Holt, founder of the famous cotton firm which bore his name, and was one of the surviving members of a family who have been prominently and honourably identified with the public life of Liverpool for the greater part of the last century.

In early life Mr. Alfred Holt became a civil engineer, and during his career in this profession he invented a valuable improvement in marine engines. Afterwards he became a steamship owner, and was for many years at the head of the Ocean Steamship Company, whose vessels, known as the "Blue Funnel Line," are so popular in the Chinese and Far Eastern trade. The company also enjoys a very high reputation in the East, especially among the Chinese, who have for many years given it first place for upright and fair dealing. This reputation has enabled it to easily hold its own against whatever competition it had to meet.

Mr. Holt did not take a prominent part in public affairs; but for some years he was a member of the Mersey Docks and Harbour Board, in the work of which he took a very warm and personal interest. He became chairman of the Board in August, 1889, and held that position until December of the following year. He was one of the earliest and most enthusiastic supporters of the overhead railway along the line of docks. The principle of self-propelled traffic also found in him an enthusiastic supporter from the outset. He had a firm belief in the greater use of motor-wagons for the transport of big loads, and he lived to see immense developments in the substitution of motor-traction for horse haulage.

Mr. Holt was a Unitarian. He attended Renshaw-street Chapel for many years, and when the new church was opened in Ullet-road he continued to take a deep interest in the congregation. He was a generous friend to many denominational activities, both in Liverpool and beyond its borders. Mr. Holt leaves a widow and a family of three sons and one daughter, with whom the deepest sympathy will be felt in their sudden bereavement.

MEETINGS AND SOCIETIES

BEAUTY IN CIVIC LIFE.

Lecture by Mr. Edward Carpenter.

A LECTURE was given by Mr. Edward Carpenter at Crosby Hall, Chelsea, on Tuesday, November 28, his subject being "Beauty in Civic Life." The chair was taken by Professor W. R. Lethaby, and a discussion followed the lecture in which Mr. Stanley Lee, the author of "Inspired Millionaires," Mr. Raymond Unwin, and the Rev. E. W. Lewis took part.

Professor Lethaby, in briefly introducing Mr. Carpenter, emphasised the fact that the thing we call beauty is not a matter of shapes and forms alone, but represents something lying deep in the human soul. Mr. Carpenter illustrated this in his remarks on the personal sense of beauty which, he said, was to be found in all countries and among all people, although it seemed at the present time as if it had been lost, so little was the sacredness of beauty realised and insisted on under modern industrial conditions. Recently, when passing a beautiful little wayside well as he was walking among the hills and valleys near Sheffield, he saw that it was all dried up, and filled with broken earthenware and old tins instead of the green moss, and ferns, and limpid water he remembered seeing there. If such a thing had happened in old pagan times the man who did it would probably have been put to a painful death, because it would have been considered a desecration of nature, and of the gentle divinity who dwelt there. But not only had we lost that sense of the sacredness of beauty in nature, but we had lost a sense of the sacredness of beauty in human beings. He recalled a scene which remained in his memory of a man ploughing in a field not far from the sea. It was a lovely day; the sky was blue, and the waves flecked with foam; there was the rich brown of the soil, the fine shapes of the horses, and the plumage of a flock of sea-gulls following the plough to fill the mind with the joy of gazing at beautiful things; but the man himself struck the one discordant note. He was ill-dressed, obviously ill-fed, toil-worn and weary-eyed, and it struck the observer that there must be something topsy-turvy in the world to account for this. Ought not a man to be the crown and centre of such a picture as that, the finest product of nature? Ploughing was a form of human activity which represented the most important foundation of our national life, and it was regarded as such in China, where the Emperor goes forth every year at the time of the equinox with a silver plough to take a share in this symbolic work; yet the way in which we, the heirs of all the ages, regarded it was shown in the figure of the man he described.

Then there were the miles and miles of factories throughout the land filled with weary-eyed men and women who were doomed to monotony both of toil and surroundings. He remembered standing on a bridge near Singer's factory, in Scotland, watching the operatives, numbering some 10,000 to 15,000, coming out at the dinner hour. It was not necessary to go

through the factory itself to know how the system reacted upon the people; it was sufficient to look at those dejected and pallid faces as the crowd streamed by. It was the same when he watched a number of coal-miners going to or from their work, and noticed the ill-formed, phthisical, rickety types of men and boys who get out the coal which we burn. There were a few amongst them who looked healthy and strong, but the majority bore such marks of their dangerous and wearisome toil as he had indicated. When you went into their homes conditions were no better, there was nothing restful or beautiful in them to compensate for the hours spent in slaving underground or tending machines day after day. Mr. John Burns had said that mean streets made "mean men, weak women, and weary children," and the homes where these people lived degraded them almost as much as their work.

It was saddening to think of all this in connection with the children, who grew up needing that contact with flowers and animals so calculated to elicit all that was best in their natures, with nothing to feed their minds but the congregated ugliness of sordid surroundings. He sometimes wondered why such a state of things was ever allowed to go on. If as a nation they were just struggling for existence, and if it was all we could do to provide enough food and clothing for the bare needs of life, it would be easier to understand it. But when they heard on all sides of the astounding wealth in the country, it was the more amazing that there should be such a gross misuse of it. In 1830 the total of the exports and imports of the kingdom was eighty-eight millions sterling. To-day, some 80 years later, that total had increased thirteen or fourteen times, and now it amounted to twelve hundred millions sterling. The national income was two thousand millions sterling, and such an income ought to provide a comfortable existence for every man, woman, child and little baby in the whole kingdom. Those who absorbed the major part of this vast income did not show forth very much beauty in their homes or lives, judging by the drawing rooms one entered, and the people to be met with in fashionable promenades. It seemed as if a curse rested on them, and as if the germ of beauty which is in the hearts of all people on earth had been overlaid in their case by the mere superfluity of wealth, while, on the other hand, it had been starved out of the poor, who have lost the power of self-expression. Ruskin, William Morris, and Walter Crane had told them that if they wanted beauty in life they must find it upon the life of the people, but that would never be until men ceased from the intensely individualistic and material life they led, for the most part, at present, and the subject of beauty was studied in its relations to the social life of the community.

The reason why the people of the Middle Ages excelled in the arts and crafts, and why there was so much charm in old towns like Nuremberg or Chester, was because their work was spontaneous, and had that personal expression in it which made an old Gothic cathedral seem like a vibration of beauty. When a thing was

machine-made, and a mere repetition of other things, it lost its charm and interest. He was not suggesting that machines should not be used. On the contrary, whenever a machine could be made to obey a man and express his will, he should use it, but the man himself must not be the slave of the machine. If they wanted to restore beauty to their arts and industries they must seek to liberate the instinct of beauty in the workers themselves, and this could not be accomplished while they were compelled to produce things mechanically. The subject involved the question of all social conditions, with their many ramifications; but as an immediate practical end he would suggest the formation of workers' guilds on the lines of the Syndicalist movement in France, which was already beginning to spread in England, and which was valuable as an offset to that other movement towards the State management and administration of industry which many people seemed to view with alarm.

The lecturer also touched on the subject of smoke abatement, and the enormous growth of the towns which was making it incumbent upon them to make suitable reservations of wild land as had been done in the United States. There might, for instance, be a large tract in the Lake country, in Wales, and in Scotland, where parts of the deer forests could be utilised. Some pressure was being brought to bear upon the corporations of the towns of the North of England to get large portions of the vast moorlands of Derbyshire and Yorkshire so reserved, and it would be seen how urgent this matter was becoming when it was realised that every fifteen years an area as large as Middlesex, comprising some half million acres, passed over from rural land into urban management. Children might be taught to beautify these regions instead of devastating them by planting their own seeds and bulbs there, and in this way they would learn to love their country and take pride in it. If the objection was made that some of the unemployed and unemployable people who represented the dregs of society would come in the night and pluck all the flowers to sell next day, that brought him to one of the greatest difficulties they had to deal with in regard to the whole subject of his lecture. They were constantly finding out that they could have no real beauty and joy in life until they did something for these wretched, incompetent, neglected human beings at the bottom of the social scale who were a menace to the health and well-being of others. This was the result of neglecting the foundations of the national life in the mad haste to make money. The time had come when they must begin to direct their national life on a higher scale than that marked by increasing dividends, and it was possible that they would yet see how much more important it was to create happy, healthy men and women than merely to amass riches. The germ of the sense of beauty must be liberated in the hearts of the people in order that it might flower in full perfection in the civic life.

Mr. Stanley Lee said that it seemed to him, as an American, that a great crisis had arisen in England, and that they were bound to find a way of setting free that sense of beauty of which Mr. Carpenter had

spoken. In America they ran away from facts, and when they got crowded in one place they moved on to another; but the smoky cities moved on too. Their hope must be in the men whose hearts were aflame and filled with determination to end a state of things of which the flower-girl reminded him in the streets of London, as she held the symbol of beauty in her poor soiled hand, herself less beautiful than the flower. The Rev. E. W. Lewis said he had been thinking during the lecture of that idea so well expressed by Mr. Myers in "Human Personality" of the body within the body, the *imago* within the larva. He believed that there was a body of beauty gradually developing and forming beneath all the social activity of our time, and that it was prefigured by the attempts that were being made by means of legislation to cope with the difficulties that stood in the way of a free and healthy life for the people. He was quite sure that all this would result in the growth of beauty. Perhaps those assembled there represented a sort of protrusion of that inner body of beauty which was gradually being built up in the heart of society. Professor Lethaby said that they always lived in the midst of difficulties and tyrannies which it was not easy to overcome owing to the fact that things had been organised and systematised for so long, and they were always coming up against the expert either in politics, or economics, or art, who had a way of shutting them off when they ventured to speak of their hopes for the future. He thought they needed to get some forms of attack with which to meet these professional people, and make them answer their questions. Mr. Raymond Unwin, in moving a vote of thanks to Mr. Carpenter, said he thought that more care and thought was required in all directions, and that it was not always a question of money. Art, as Professor Lethaby himself had said years ago, really meant the well-doing of things that need doing.

THE SOCIAL MOVEMENT.

HOUSING NEEDS AND PRACTICAL METHODS.

A CONFERENCE on the powers and duties of local authorities under the Housing and Town-Planning Act of 1909 was held in the Memorial Hall, Manchester, on Saturday last, under the auspices of the National Housing and Town-Planning Council. Mr. T. C. Horsfall, who presided, said it was indubitable that the gathering of people into dense communities was causing an alarming deterioration of the physique of these races, accompanied by a decrease in mental vigour. Manchester held the lowest position of which there was any record in regard to physical deterioration, and the bad arrangement of houses was certainly one of the causes. There was no need in this country to change the existing type of house, but land must be kept as cheap as possible in and near towns. In future no dwelling-house should be built which had not near it a playground and some planted land where

parents and children could spend time happily together.

Sir W. H. Lever entered a caveat against the self-styled "practical" man, for whose short-sighted policy and half-knowledge succeeding generations often had to pay. The three essentials to success in town-planning were the public well-being, economy, and beauty. It was undeniable that the death rate in towns was invariably in proportion to the number of inhabitants on a given area; highest where there were 50 or 60 houses to the acre, and lowest where there were only five to ten. In the United Kingdom there were 200,000 unnecessary deaths through overcrowding alone. The invader to be feared in our modern cities was disease, and we should guard ourselves as zealously against that as our forefathers guarded themselves against their enemies.

If a proper town-planning scheme had been in operation in our large towns and cities there would have been no necessity for the great and expensive widening schemes so frequently heard of to-day. Properly carried out town-planning could not only be made inexpensive, but would actually in future leave a town low-rated. Perhaps the most economical way of carrying out town-planning schemes would be to acquire the fringe of land surrounding towns, and to do this at such times as the land was placed in the market by a willing seller, not by compulsory powers.

"We were apt," he continued, "to think beauty was something entirely unbusinesslike, and to ignore it as something apart from business. The opposite of beauty was ugliness, and ugliness was bad workmanship and a waste of good materials. No useful, properly placed piece of work embodying good workmanship could be other than beautiful. Two centuries ago England led the world in town-planning. In the last century and a half we had become immersed in commerce without thought of the beautiful laying out of our towns, and everything had gone wrong and astray. With a healthier race in better homes and more decent surroundings, we need not fear the competition of any nation in the world."

Mr. H. R. Aldridge said that in modern Manchester as soon as men began to make money they regarded the town as a place to escape from. If the powers of the Town-Planning Act were put into operation, Manchester could be cleared of slums in ten years.

NEWS IN BRIEF.

A MEETING will be held in Lindsey Hall, The Mall, Kensington, on Friday, December 8, at 8.30, to bring the needs of Manchester College, Oxford, before the members of the London churches. Sir J. T. Brunner will preside, and the speakers will be Dr. Carpenter, the Rev. H. E. Dowson, the Rev. L. P. Jacks, Mr. J. Harrison, and Mr. R. M. Montgomery.

THE annual meeting of the Penal Reform League will be held at Caxton Hall, Westminster, on Friday, December 8, at 8 p.m. The chair will be taken by Professor Sir John Macdonnell, C.B., and the speakers will be Dr. Jane Walker, Miss A. H. P. Kirby, secretary of the National Association for the Feeble-Minded; Mr. F. Ludlow, editor of the *Prison Officers' Magazine*; Mrs. Bramwell Booth, Mr. George Montagu, and Mr. Cecil Chapman, Magistrate of the Tower Bridge Police Court.

IT is a promising sign of the times that institutions avowedly Christian should be found furnishing a platform where a scholar of the Jewish faith may lecture freely on Christian origins. This kind of interest attaches to the coming lectures which Rabbi Friedlander, of the Western Synagogue, is to deliver in connection with the League of Liberal Christianity. It is much to be desired that Jews and Christians should understand something of each other's point of view.

THE report issued by the Northern Counties Education League, which held its sixteenth annual meeting yesterday, December 1, at Huddersfield, expresses satisfaction that the League has been so generously supported by its friends and subscribers in the period of transition through which it has been passing. While its income has fallen somewhat, its membership has increased considerably, and its organisation has been strengthened and improved. The decease of many of the founders is throwing the responsibility for the maintenance of the League upon a younger generation, and it is now coming to be recognised that it is not one election that has to be won or one Act of Parliament secured. The League has to organise itself for a campaign with forces which, if successful, would be subversive of popular liberty and educational efficiency. It is to this campaign that it seeks to rally those democratic forces whose ideals can only be realised through the agency of a free and educated people.

MISS DENDY acknowledges with sincere thanks the following donations to the work of the Lancashire and Cheshire Society for the care of the Feeble-Minded:—H. S. T., £1 1s.; Mr. and Mrs. G. Hicks, £1 1s.; and Miss Colfox, £5. This, together with £203 19s. 6d. already acknowledged, makes a total of £211 1s. 6d. from our readers.

APPEAL.

THE Rev. R. P. Farley writes:—"I should be glad if through your columns I might appeal to those who from year to year support our Poor's Purse and Christmas Funds to send, if they have not already done so, their contributions to me at the London Domestic Mission, 46, Bell-street, Edgware-road, N.W. Gifts of clothing, and hospital, dispensary and surgical aid letters are also most valuable and will be welcomed."

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Birkenhead: Farewell to the Rev. J. Crossley.—The Rev. J. Crossley brought to a close on Sunday last his ministry at the Birkenhead Unitarian Church, which has extended over a period of seventeen years. He has been appointed to the pastorate of the church at Ansdell, near Lytham. On Friday evening, November 24, at a special gathering of the church and congregation held in the school-rooms, farewell presentations were made to Mr. and Mrs. Crossley as tokens of the high esteem in which they are held. Mr. A. W. Willmer presided at the presentation proceedings, and said that, as chairman of the church, and he believed the oldest member of the congregation, it was his duty to say farewell to Mr. and Mrs. Crossley in the name of the church. He thought everyone present that night had been connected either with the old church at Charing-cross or with that church, and that Mr. and Mrs. Crossley would appreciate that fact. It was always a sad thing to say good-bye to anyone with whom they had been associated for so many years, as they had been with Mr. and Mrs. Crossley. It was now something like seventeen years since Mr. and Mrs. Crossley came to Birkenhead, and Mr. Crossley took charge of the congregation in a time of very serious crisis. They were then in the throes of a discussion which always was a dangerous one—the question of moving the church; but with the help of Mr. Crossley and of the members of the congregation, they safely piloted the affairs of the church through that most serious time, and now they met in one of the most beautiful churches in Birkenhead. In the sphere to which he was going they all wished him profound success, and for himself and Mrs. Crossley long life, health and happiness for the work they were about to put their hands to. Other speakers were Mr. John Embury, Mr. Roland New, and Dr. P. Proctor. The chairman then called upon Mrs. Rowland New to make a presentation to Mr. and Mrs. Crossley from the church, remarking that Mrs. New had kindly undertaken the collection of the subscriptions. The gift was an expression of their appreciation of the services Mr. and Mrs. Crossley had rendered to them, and it had been subscribed to by no less than one hundred members of the congregation. The Rev. J. Crossley, who was received with loud applause, feelingly acknowledged the expressions of goodwill and appreciation that had been given utterance to. He had come to the conclusion that in a town like Birkenhead long ministries were rather a mistake, and that, after a long ministry, it might be good to have a change, if only to have a change of view in looking at problems that might be agitating the public mind. Entering, however, as he had tried to do, into the lives of the members of his congregation, those things had entered into his own life and experience, and they were the things that he should carry away with him. Birkenhead had become part of his life, and nothing in the world could ever wipe it out.

Boys' Own Brigade, London Battalion.—The Annual Council Meeting of the Boys' Own Brigade was held on Tuesday evening, November 28, the Committee of Lindsey Hall having kindly placed their new and beautiful reception-room at the disposal of the Council. The business included the election of new members of Council, the reading of the annual report, the election of office bearers, &c., and

in moving the various resolutions interesting and encouraging speeches were made by the President and Chairman (Mr. Ronald P. Jones), Mr. Alfred Wilson (Vice-President), Mr. Ronald Bartram (Major, London Battalion), the Rev. F. K. Freeston (Chaplain, 4th Co.), and others. The report recorded the progress of the Battalion since November, 1910, and dealt with various items of interest, such as the united concert at Essex Church, November 24; the united service at Stamford-street Chapel, December 11; the publication of the Christmas Gift Book, for presentation by officers to companies; the gymnastic competition for the Marian Pritchard Memorial Shield in May, 1911, when the 4th Co. (Essex Church) won the trophy; and the highly successful camp held from July 29 to August 8 at Deal, when the Battalion, about 80 strong, enjoyed a delightful holiday by the sea. The Rev. F. K. Freeston, in supporting the reception of the report, laid stress on the non-military nature of the work of the B.O.B. He informed his hearers that the Council of Peace Societies (of which he is a member) had lately made an exhaustive report upon the military tendencies of modern movements for work among boys, and had remarked in that report that the "small society known as the Boys' Own Brigade" was distinct from almost all the others in its freedom from the taint of militarism. The Battalion preserves its standard of efficiency, but the executive feel that the value of their work would increase very greatly if other London churches could see their way to uniting with them, contributing their experience and zeal to the organisation, and gaining for themselves a deepening of enthusiasm and all the other glad benefits of association for worthy ends. The most interesting feature of the evening was the address given by Mr. Chas. E. B. Russell, of Manchester, upon "Public Policy in Relation to Juvenile Crime," a speech characterised by its great earnestness and by the reasonableness and forcefulness of its plea for a more enlightened and more humane policy with regard to youthful offenders. As Mr. Russell has promised to furnish an article on the lines of his address for an early issue of THE INQUIRER, further detail is unnecessary here, and it only remains to record the fact that the Rev. F. K. Freeston, the Rev. Charles Roper, Mr. W. Blake Odgers, jun., and the Rev. J. C. Ballantyne, all testified in their speeches to the educative and stimulating power of the address.

Chesterfield.—The Rev. Hugon S. Tayler completed his ministry at the Elder Yard Chapel on Sunday, November 26. On the following day a presentation was made to Mr. and Mrs. Tayler as a token of the high esteem in which they had been held by the members of the congregation and in recognition of their services during a period of five years.

Dundee.—The question of giving the use of a school for religious instruction to children on Sunday evenings occupied the attention of the School Committee of Dundee School Board a few days ago, when permission was granted to the Rev. Henry Williamson to make use of Mitchell-street School for this purpose.

Southern Advisory Committee.—The Southern Advisory Committee of Unitarian, Liberal Christian and other Non-Subscribing or Kindred Congregations have granted certificates of personal character and general fitness for ministerial work to the Rev. Henry Chellew, and the Rev. T. Fred M. Brockway. All matters other than character and personal fitness are left for the sole consideration of each individual congregation. We understand that both the Rev. Henry Chellew and the Rev. T. F. M. Brockway have hitherto been Congregational ministers.

London: Kentish Town.—A successful sale of work was held in the school-room adjoining the Clarence-road Church on Thursday, November 23, in connection with the Ladies' Sewing Society. The proceeds, including donations, amounted to over £70. The thanks of the congregation are due to friends from other churches, including the Finchley and Hampstead Branches of the Women's League. The proceeds will go toward the church funds.

London: Lay Preachers' Union.—The Lay Preachers' Union, which works in connection with the Provincial Assembly and the London District Unitarian Society, held its monthly meeting at Essex Hall on November 27. A reading circle has been started with the abbreviated edition of Beard's "Lectures on the Reformation" for a text-book. This occupied the first part of the evening. Subsequently, a short service was conducted by Mr. E. Capleton, and a helpful discussion took place on the aim of preaching.

London Sunday School Society.—The annual social evening for teachers and elder scholars was held at Essex Hall on Saturday, November 25, when some 250 persons, representing most of the twenty-four London schools, availed themselves of the Committee's hospitality. After the usual reception by the President, the Rev. A. A. Charlesworth, of Highgate, a capital programme of music and recitations, provided by the Misses Moore, Miss Kathleen Gane, Miss May Connell and Mr. Sargent, was given. In the course of the evening the Shield, presented by the Laymen's Club for competition by the Cricket League in connection with the London schools, was presented to the captain and members of the winning school—Rhyl-street.

Norwich: Presentation.—At the close of the service at the Octagon Chapel on Sunday evening last, the congregation remained in order to bid farewell to Mr. C. W. Mansfield, who is leaving Norwich to take up the position of manager of the Labour Exchange at Northampton. Mr. Mansfield has been a valued member of the choir and chapel for more than twenty-five years, and, speaking in the name of the congregation, the Rev. Mortimer Rowe voiced their unanimous good wishes for his future happiness and prosperity, and asked him to accept a token of their deep regard. Kindly words were added by the church secretary (Mr. A. M. Stevens) and by the senior members of the choir (Mr. Joshua Hall and Mr. F. Pank). Mr. Mansfield, in responding, dwelt upon his long connection with the Octagon and all that it had meant to him.

NOTES AND JOTTINGS.

ORIGIN OF THE BLUE FUNNEL.

According to the *Liverpool Daily Post* the magnificent new liners which maintain the Blue Funnel Line's Australian service are in striking contrast to the first vessel which was acquired by the Blue Funnel Line (established by the late Mr. Alfred Holt in 1852). Many people interested in shipping and commerce often speculate upon the origin of the "Blue Funnel." The explanation was written by Mr. Alfred Holt in a memorandum appended to a picture of the first Blue Funnel steamer known as the *Dumbarton Youth*. Mr. Holt's memorandum is as follows:—"I have thought this picture of the first vessel which had a 'blue funnel' might be of interest. I think her dimensions were about 130 by 20 by 12; her tonnage, according to Lloyd's Register, was 187

tons. She was bought from Horsfall's in 1852, had been on the coast of Africa, and had a good many old stores left in her, amongst others, muskets and Bibles. She was repaired and put into the coasting trade, Liverpool, Whitehaven, and Cardiff. A new funnel was necessary, which was brought down and painted, and as there was a lot of blue paint on board we used it, mainly on the suggestion of Captain Middleton. She was sold at a good profit to take flour to the Crimea, in, I think, 1855. Her builder was Denny, of Dumbarton, 1847, and she was said to have been the first iron ship built and put together by ship's carpenters. She had a mahogany deck; her engines were by Caird, Greenock." At the present time the company's fleet number over 66 steamers, representing a total tonnage considerably above 400,000 tons.

THE BISHOP OF MADRAS AND FOREIGN MISSIONS.

The Bishop of Madras points out in the *Young Men of India* what he regards as a fundamental error in the attitude of the missionary to the native Christian, whom he regards as belonging body and soul to the missionary society through whose agency he or his ancestors have been converted. He characterises this as the "serf and cattle theory," and goes on to say:—"The object of every missionary society is to mould the native Christian congregation in its own shape, and cut it according to its own pattern. The C.M.S. is striving to make their congregations evangelical, the S.P.G. to make them High Church, the Wesleyan to make them Methodists, the Baptists to make them Baptists; no foreign missionary society has as yet really aimed at developing Indian congregations on Indian lines. The inevitable result of this property-theory in the minds of the native Christians is obvious. Their church and congregation do not belong to themselves. They are in no true sense their own. They belong to a foreign society that manages and dominates all their church life, and even seeks to control their thoughts and beliefs; when they are invited and urged to become self-supporting and self-governing they are not asked to support their own church and govern their own affairs, but to help in supporting and governing a church and a system of organisation that belongs to the foreign society."

THE CORONATION DURBAR IN ANCIENT TIMES.

In the old days in India, according to Rao Saheb P. B. Joshi, who has contributed an article to the *Times of India*, kings of different countries, learned Brahmins, and sages were invited for the coronation ceremony. A sacrificial altar was prepared, and there were brought pieces of sacred wood, five kinds of sacred leaves, waters of the holy rivers and of the four seas, seven kinds of holy earth, the sacred conch shell, a white umbrella, and white silken cloths. The horses and elephants used in connection with the ceremony were also white. The monarch was made to sit on a throne of gold, and other members of the Royal Family sat on seats of ivory. Close by were the king's spiritual guide and other sages. A curious

ritual was proceeded with, a holy fire being kindled, water being poured on the heads of the king and queen from the conch shell, while drums were beaten and the king's bards sang the praise of the king and wished him victory and a long life. Finally he was taken to a famous warrior-sage, by whom an excellent sermon was preached on the duties and responsibilities of kings.

PUBLIC HEALTH IN INDIA.

Many people who are hoping that the King's visit to India will result in some permanent benefits for the country will welcome the interesting statement made in the columns of *The Times* by three leading medical men, who have all been associated with the department of public health in India, as to the need of sanitary reform. It is pointed out that the enormous loss of human lives from malaria, plague, and cholera (about 450,000 perish yearly from cholera alone) represents a severe handicap upon the long-delayed industrial development of India, and that, in spite of the devoted labour of district officials in contending with the plague, and the research work which has proved of such utility, "the treatment of sanitation as a whole in India is of the nature of a mere veneer to administrative efforts." This state of things is hardly to be wondered at when it is realised that, although there is a sanitary commissioner with each local government, "districts which may average 7,000 square miles are each provided with only a single civil surgeon, who, in addition to his medico-legal, medical and surgical and gaol duties at headquarters, and administration of numerous hospitals in rural areas, is the health officer, local superintendent of vaccination, and local sanitary adviser of all Departments of Government in his district." It is to be hoped that certain practical reforms suggested in the statement referred to will be carried out before long, and that the people of India will be able to date the beginning of a long era of health and prosperity to the year of the Coronation Durbar.

A DIGNIFIED FAREWELL.

The following simple and touching lines appeared in the *Manchester Guardian* recently. They were written by the late Maharajah of Cooch Behar not long before his death, of which it is said he had a presentiment before he came to England:

"I have done my share of pastime, and I have done my share of toil, and life is short, the longest life a span;

I care not now to tarry for the corn or for the oil, or for the wine that maketh glad the heart of man.

For good undone and gifts mis-spent and resolutions vain

'Tis somewhat late to trouble.

This I know, I should live the life once more if I had to live again, and the chances are I go where most men go."

MEMORIAL TO JOSEPH PRIESTLEY.

According to a letter written by Mr. W. O. R. Holton and Mr. Arthur Porritt to the Press on behalf of the Executive Committee of the Priestley Memorial at Birstall, it has been decided that the memorial shall take the form of a life-

size bronze statue in the Market Square. The total cost, including a suitable pedestal and inscription, is estimated at £1,000. That so illustrious and world-famous a man should no longer lack a fitting memorial in the town of his birth will commend itself, the writers believe, to all who know his history, and the executive committee, under the presidency of the ex-Lord Mayor of Leeds, are now appealing through the Press to a wider public. An illustrated booklet has been prepared, and will be forwarded on request. Donations may be sent direct to the Priestley Fund, London City and Midland Bank, Batley, or to the hon. treasurer, Walter Bagshaw, Esq., J.P., Moorfield House, Birkenshaw, Bradford.

THE COST OF LIVING.

It is a terrible fact that while wages are not increasing the cost of living mounts up year by year. There is much food for serious thought in the table prepared by the Co-operative Wholesale Society, which shows how the cost of living has risen during the last thirteen years. It is stated that "an average family weekly grocery order" which would have cost at wholesale prices about 5s. 4d. in 1898 could only have been bought for a fraction over 6s. in 1910. Thus, whereas £1 sterling would have purchased over 80 lbs. weight of these groceries in 1898, in 1908 its purchasing power would have been limited to 73½ lbs., and in 1910 to 71¼ lbs. The average order under review is supposed to consist of 1 lb. bacon, 2 lbs. butter, ½ lb. cheese, 12 lbs. flour, ½ lb. lard, 1 lb. meal, 4 lbs. sugar, ½ lb. tea. In addition to this coal has advanced from an average price for house coal at the pit mouth of 9s. 11½d. per ton in 1898 to 13s. 3d. per ton in 1910, or an increase of 33.05 per cent.

JAPANESE ESSAYS ON THE MAINTENANCE OF PEACE.

The *Manchester Guardian* comments on the foundation of certain scholarships to be awarded to the five Japanese students who write the best essays on the maintenance of friendly relations between the United States and Japan. In view of the fact that there is likely to be a struggle for supremacy between these two countries in the future, it is interesting, at least, to know that something is being done to promote the study of the problem of peace, and that Count Okuma is among those who are taking some notice of the scheme. The scholarships appear to owe their existence to Mr. Theodore Richards the editor of a Honolulu journal called, *The Friend*.

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